THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 5. OCTOBER, 1891. No. 3

For the WOMEN'S MAGAZINE.

AN INDIAN LEGEND.

I READ this simple tale one day.
Writ on a trav'ler's page,
And thought within the lines there lay
Counsel both good and sage.

For oft times e'en the lowliest things—
The flowers, birds and trees—
Each one its own sweet wisdom brings,
And we can learn from these.

A trav'ler—thus the story read—
By toil and care oppressed,
Had looked around on every side
For shelter and for rest.

No bungalow or wayside inn
Offered its cooling shade,
But in a vale, green hills between,
There heathen hands had made

A temple, which rose tall and fair,
And built of massive stone.
Each ponderous rock was laid with care,
And fitted, one by one.

A silv'ry fountain bubbled near,
Close where the shadows fell,
And the weary man, oppressed with care,
Sat by the cooling well.

Sat there beside the rippling stream,
By sparkling fountain made;
And from above, a golden gleam
Stole softly through the shade.

And shadows from the temple old,
Whisper'd of dreams and rest,
And breath of roses sweetly told
Of "Araby the blest."

But not the fountain's glittering spray,
Or breath of roses there,
Had power his heart's deep pain to stay,
Or while away his care.

He grieved not for the hills and streams,
His boyhood's haunts of play,
Not that his manhood's early dream
Like dreams had passed away.

For long had on the altar lain
Ambition, country, home;
These burden'd not the sad refrain
Which filled his heart with gloom.

"Alas!" he said, "This land is fair,
With wealth and beauty strewn,
But Satan's hosts are mighty here,
And I am only one."

Yet blame him not, all ye who know
How grief, and care and pain
Their spell can o'er the spirit throw,
And all its powers enchain.

Thus sitting by the fountain's gleam,
Wrapped in his gloomy mood,
With naught but ripples of the stream
To break the solitude.

Then to the soul oppressed with care
Came thoughts of David's Psalm,
"So shall the heathen people fear
The Lord's most holy name."

And thinking thus, he turned his eyes
On the walls with vines o'ergrown,
And saw with strange and mute surprise
That the foundation stone

Showed on its surface, broad and fair,
A twig of living green,

Pushing through the crevice there,
The solid rock between.

Some wild birds from the fields of air
A little seed had lain,
And sun and dew passed kindly there,
And fell the gentle rain.

And fibrous roots from out the germ,
Crept slowly, one by one,
Winding through crack and porous seam,
Cleaving the mighty stone.

Awed by the strange and wondrous sight,
The wanderer bowed his head;
"O, Lord, our God, who givest light,"
At last he slowly said,

"O, Thou whose will the birds of air,
And flower and leaf confess,
Can hear the lowliest creature's prayer,
His feeblest efforts bless."

Monmouth, Ill. E. P. PHELPS.

REMINISCENCES.

The WOMEN'S MISSIONARY MAGAZINE is honored in having this contribution from Dr. Dean, who labored for fifty years among the Chinese in China and Siam as a missionary of the Baptist Missionary Union.—Ed.

YOU ask me for some of my early missionary reminiscences. During the last days of 1834, after a voyage of nearly half a year, we left our fellow-passengers for Burma and re-embarked in the *Cashmere* at Amhurst, in sight of Ann Hasseltine's grave, and started for Singapore. On leaving Maulmain, Mrs. Sarah Boardman, just married to Dr. Judson, committed her son, George Dana Boardman, then six years old, to the guardianship of my young wife and self as far as Singapore, whence he was to go in that ship on her return trip to Boston. We landed at Singapore with Dr. and Mrs. Bradley destined for Siam, and Miss White, who soon became the wife of Ira Tracy, a missionary of the American Board at Singapore. There we all became one family in an old broad house ornamented by festoons woven by spiders' looms, and well occupied by fleas, ants and lizzards. There Mrs. Tracy spread our table with rice and curry, covered our couch with musquito curtains and was the mistress of a happy family of three men and their wives, with little George, then beginning his adventurous travels from the Karen jungles of Burma, after his mother had given him the last kiss and the last look upon her first born.

While the *Cashmere* was exchanging cargo and preparing for sea, George remained with us for a month, after which the ship notified us of her departure. In company with Dr. Jones, of Siam, I took little George, with his box and bag of fruit, in a small boat with two Chinese boatmen, and started at early dawn for the ship. After rowing for an hour or more, we learned that the ship had removed from her former anchorage and gone on to Romania point preparatory for sailing. While resting our men, a Malayan boat with seven or eight men came up and offered to pilot us off to the ship. We declined their offer, and they returned to the jungle near and took more men and filled their boat with stones and fishing spears under cover, and came back to renew their offer to pilot us to the ship. We still declined, and while their boat was by the side of ours one of their men, seeing the bag of fruit, begged a plantain, and as Dr. Jones stepped forward and took a plantain, on returning, the Malay stepped into our boat with the agility of a cat and pushed him overboard, then turned to push me after him. Remembering the old school-boy wrestle, I threw my arms around him and knuckled him under, when he partly fell and jumped into the water and swam off to his own boat. Being a sort of amphibious animal, he had no fear of drowning.

At this time his comrades commenced

throwing their spears. These were of one, two or three prongs, having a barb near the point with a handle as long as a farmer's pitchfork and used for catching fish. Some spears lodged in our Chinese boatmen, and I told George to go under the seat of the boat to be out of sight. One fork passed between the two bones of my wrist, and as the barb prevented me from pulling it out I broke off the handle. While doing that one spear entered my shoulder and another my side. The last proved the most serious. The attack continued fifteen or twenty minutes, and when their spears were exhausted they came up brandishing a broad sword saying, "You no give me that box I kill you." For the first we understood their object. They saw in our boat a lady's hat-box full of letters and journals of our missionary party left at Burma, which the Malays thought was full of money going off to the ship. As I saw Dr. Jones was in the water and I and George were in their power, I told them to go astern and I would throw the box overboard, which was done. Then Dr. Jones was lifted on board and cut the irons out of my flesh, and little George put his head out from under the seat and said, "Mr. Dean, may I come out?" Before the pirates found their mistake—that the box contained no money—a large Chinese fishing boat of twenty men came up and took us into Singapore, and the next day the English police boat took George safely on board the *Cashmere*, and God has proved what he could do with him since. You need not be informed that "George" is the Rev. George Dana Boardman, D. D., of the First Baptist church, of Philadelphia, and the honored author of many valuable books.

In that broad shelter at Singapore these commenced their missionary work of studying the Asiatic language; some Siam; some Malay, and some Chinese, for their respective missionary service. My young wife, Matilda, my schoolmate in childhood, born in the same town and baptized in the same river with Fanny Forester, the last wife of Dr. Judson, spent a month in the joyful study of the language with the bright hope of soon teaching her sable sisters the story of Jesus and the way to heaven, when the Master took her hand and led her, thus to show them how peacefully and happily a Christian could die away from her mother's care and her father's home, and lie down for her last sleep in a heathen bed. A religion that could make a husband peaceful while looking into the grave that had entombed his domestic happiness and earthly hopes, must be worthy to give to the world at all hazards and at any cost. My dear wife and Mrs. Bradley's infant son slept in one grave under the shade of a nutmeg grove.

Soon after this sweeping bereavement and some personal perils, I embarked in a Bombay ship in company with Dr. and Mrs. Bradley and Dr. Jones for Bangkok, there to begin my work for the Chinese, as the iron gates of China were then locked against us. After a week of prosperous winds we reached the Siam Bar, and after a day or two passed the guard of millions of musquitoes and landed at the capital city of 500,000, half of whom were Chinese clustered together in a heterogeneous nest about twenty-five miles from the mouth of the Menam river. There I became the sole occupant of a leaf-covered house with side boards of the staves of old rum casks gathered from the Portugese Consulate and teakwood doors and windows. I commenced by giving a little medicine to Chinese, consisting largely of soap and epsom salts, preparatory to curing them of ulcers and cutaneous diseases. On the Sabbath some of these patients were gathered on the verandah for worship, when my Chinese teacher would read to them from a Chinese book and

daily would talk to them something about Christianity.

After a while I worked over my first Chinese sermon, trying to get the tones and idioms, which consisted of this, including the introduction, divisions and perorations: "*All men are sinners, and Jesus Christ is the only Saviour.*" This was my *first* sermon, and the *second*, and the *third*, with such postscripts as I was able to tie on to it, while picking up a new word or sentence that came down from the wreck of Babel. What a miracle it would be if we could "speak with new tongues," as some now say they can heal the sick by laying on hands and prayer!

After a year or two I was allowed to baptize two or three Chinese and became the pastor of the first Protestant church in Siam and in 1842 went to China and baptized a few who afterward became preachers of the gospel, and imperfectly performed some other missionary work, and the chief joy of my long years is that Jesus Christ has given me the privilege of occupying a place in his service, and I may borrow the language of another, who said, "Unto me who am less than the least of all saints is this *grace* given that I might preach unto the Gentiles the unsearchable riches of Christ."

Yours sincerely,
WILLIAM DEAN.

SIAM.

[NOTE.—The following extract from the chapter on Siam in Rev. John Liggins' book, "*The Great Value and Success of Foreign Missions*," will serve to show that the effects of Dr. Dean's work and that of his co-laborers are national and appreciated by those high in place.—ED.

The Hon. David B. Sickles on the Great Work which has been Accomplished.—The American Baptist and Presbyterian missionaries in Siam have not only accomplished a great work through the blessing of God, but they are also popular with all classes of foreigners, and also of the natives, from the King downward. Not long since the King gave $1,000 to aid the work, and he has repeatedly contributed liberal sums before. He has also presented to Dr Dean, the patriarch among the missionaries, a gold medal, as "the special mark of the royal high favor and regard." The *Foreign Missionary* for May, 1886, quotes the following testimony of Hon. David B. Sickles, who had been for five years United States Consul at Bangkok:

"The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the Government and people. Largely through their influence slavery is being abolished, the degrading custom of bodily prostration, although still practiced, is not now compulsory. Wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, literature and art have been encouraged by the King and Ministers, an educational institution has been established by the Government, reforms have been inaugurated in all its departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land.

"A few months before my departure from that country I visited the mission stations in the interior, and was highly gratified with the substantial evidences that I witnessed of the success of Christian work among the people. The missionaries themselves in Siam are, as a class, the most consistent, devout and diplomatic people among all the foreign residents in the kingdom. Although sincerely and energetically engaged in their work, they do not hold themselves so much aloof from the men of rank and the educated foreign residents as to make themselves unpopular. On the contrary they are the general favorites in the entire community, and I never heard, during my residence of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of other nationalities they always find a welcome. *Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but after a careful examination of their work, I became convinced of its immense value.*"

THE LORD HATH NEED OF IT.

An address delivered by Mrs. A. S. Vincent in connection with the thank-offering service of the W. G. M. S., May, 1891.

E have now come to one of the most beautiful features of our annual convention, and all honor to those in whose minds the thought and design originated, and all honor to the executive committee who have set their seal to the beauty and wisdom of this thank-offering feast in arranging for the observance of it in the usual impressive manner.

Those of you who have been privileged to participate in this service at previous conventions can testify with me, that the spiritual presence of Him for whom these offerings were given seemed manifest in the hearts and minds of all, especially was it true at the service of last year, when a fair young girl laid all her future years on the altar of love and thanksgiving.

The importance of these occasions cannot be over-estimated. The sincerely bestowed offering is the consummation of the grandest privilege of the human mind. With a heart over flowing with love and gratitude, the soul cries out, in the language of inspiration, "What shall I render to the Lord for all his benefits towards me," and so like unto King David the Spirit leads us to reply, "I will offer to Thee the sacrifice of thanksgiving."

This should be the cry of every redeemed soul, but it is language especially befitting to women who can measure the immensity of the debt we owe to Jesus, the great emancipator of women. What has the religion of Mohamed, Buddha or Confucius done for the millions of women who are its devotees? It has thrown a baleful shadow over their darkened minds, which the illumination of the glorious gospel of Christ can alone dispel; but the influences of Christ on the lives of women which began to radiate in the home of the sisters of Bethany has been widening and extending down the line of ages until the present day. The recognition given by Him to the ministry of woman has really only begun to have reached its full fruition in the present time. What have we as to position, surroundings, privileges, advantages, that has not been conferred upon us by Him who stooped from his high estate and lifted woman from her position of bondage and humiliation, and what should be the measure of our responsibility in regard to what we owe Him? Truly it is meet that we should bring offerings heavily laden with the rich perfume of Mary's costly sacrifice.

In one of Italy's celebrated art galleries there stands a figure in marble representing our Saviour on the cross. The intense physical and mental suffering of our dying Lord is depicted on the countenance by the skill of a sculptor's genius. On the base of the statue are inscribed these words, "Behold what I have done for thee; what hast thou done for me?" And, as one who gazed upon that wonderful image until the eyes of his understanding were opened as never before, to the debt of obligation he owed to Him who died on the cross that he was led then and there to register eternal vows of consecration to his Saviour; so we, as His image is reflected in our hearts, and as our minds are more and more filled with what he has done for us, will be led by its reflex influence into a new and better life of continual thanksgiving.

The first thought implied in a thankoffering service is gratitude. The spirit that should manifest itself, especially on these occasions, is that which is the stimulus, the impetus, the power in Christian work and Christian living. It is in an attitude of the most profound gratitude that we stand before our God. The soul apprehending, appreciating, the priceless gift of God to us is impelled to some outward manifestation of the joy that fills the heart. It is the spontaneous outburst of a redeemed soul, the glad song of praise, adoration and thanksgiving. We should look upon this thank-offering service as a sacred privilege as well as a bounden duty. The praise and adoration will ascend as sweet incense to the heavenly throne while the thankoffering for mercies received will find an outlet through the channel of love to humanity. It is born of a longing desire that the whole world might hear and heed the blessed song of re-

demption.

The expression, "sacrifice of thanksgiving" implies a crucifying of all worldly desires. Is it not too true that our hearts are naturally cold and insensate; that only in a small degree have we been touched by the fire of Christ's love to humanity; that the greed of selfishness is striving for the mastery of our souls; that the benefit of homes in a Christian land, health, wealth, and the manifold mercies that a munificent creator showers down upon us are taken as our sovereign right? This sacrifice of thanksgiving will lead us to consecrate all our powers of body and mind to the advancement of Christ's kingdom; it will lead us to loosen our purse strings and to empty our coffers into the treasury of the Lord to hasten the glad day of universal christendom; it will teach us to lay our treasure in heaven for,

"Theives may break in and bear away your gold,
The cruel flames may lay your mansions low,
Your dues the faithless debtors may withhold,
Your fields may not return the grain you sow,
A spendthrift stewart at your cost may live,
Your ships may founder with their precious store,
But wealth bestowed is safe for what you give,
And that alone is yours forever more."

It seems as if the greatest need at the present time in the mission work is money. The colossal barriers and ponderous gateways have been laid low for the spread of the gospel, and at no time in the history of the world has there been such an uprising of volunteers for missionary work. Consecrated young men and young women by the thousands have offered themselves, but are being held back because the Boards of missions have not the money at command to send them. Dr. Pearson says, "The apathy and lethargy of the church of Christ are alarming, for they suggest a deadness of the sensibilities. We are like those who work amid a glare and flare, and whose eyes and ears are dulled by the glory of the scenes in the midst of which we are moving." A veteran missionary says, "There are no obstacles or difficulties in the mission work compared to those within the church itself, and these are a want of spirituality and of consecration to the great work of soul saving. The great need now, as when our Lord went up from Olivet, is a pentecostal baptism. The sails are set but the breeze that now flaps them so idly needs to freshen into a gale; the machinery is ready, but it awaits the fire which makes every band and wheel throb with life."

Aye! is it not time that we need to be awakened, that these words need to be applied in full force to our own denomination? Is not every department of our work being retarded by the lack of money? Is not the cry from every quarter *give, give*? Are there not a score or more of young men in our own theological seminaries who stand ready to carry the gospel to heathen lands? Are there not new and inviting fields all over our great west? And, if we had but the means to plant our banners there, it would redound to the glory of God and to our own denomination until the millennium comes. In all great measures there comes a crisis which culminates into a grandeur of success or an ignominious failure. There seems to be a growing conviction in the minds of many that the crisis of missions, and the summit of its glory, may be reached within this last decade of the 19th century, but before that summit is reached there is to be a mighty battle fought; that the signs of the times indicate that the Spirit of God is striving with his people to break the chains that bind them, striving for the overthrow of giant selfishness and for the consecration of the money power to his cause; that the time is soon coming when we must show our faith by our works or take our place in the ranks of the mammon-loving world.

O, sisters, let us step to the front in this new crusade which sooner or later

will sweep through the church and bring all Christendom to the feet of the Master. Let us lead in this great battle against self-indulgence and indifference. Our church is robbing God in that it is withholding its tithes and offerings.

May we not as a church and as individuals be tested in the crucible of affliction, and be purged as gold and silver that we may "offer an offering unto the Lord in righteousness." Why is the history of the Children of Israel preserved for us today? Is it not the great object lesson that God would have us look upon and learn? When were they strong and held in honor by all surrounding nations? When did they bask in the glorious light of Jehovah's countenance? It was when they obeyed God, honored his laws and were zealous in his service. But why did

"The Assyrian come down like a wolf on the fold,
His cohorts all gleaming in purple and gold?"

Not because of the military powers of that nation. Far from it; but because God's chosen people were disobedient, trampled under foot the laws of God and were indifferent to his precepts. "They were at ease in Zion."

I have in mind a story that will serve to illustrate God's dealings with his people in modern times. It is but a brief chapter in the unwritten history of a family who were nominal Christians, and yet had never been awakened to the responsibility of their duty to others, but by one stroke of the Divine hand were led to realize their lives of utter selfishness. They lived in ease in their elegant home. Near by lived the family of an humble laboring man, to whose existence or mode of living they had never given a thought. Financially, socially and intellectually they were as far apart as if the waters of the Atlantic rolled between them. But one night when the occupants of the palatial home were wrapt in slumber, the fire demon crept in unawares and began its work of destruction. The fire was first discovered by the poor neighbor, who imediately gave the alarm and burst open the door, only to find that the fire had gained a wonderful headway and that the family were dazed and unable to help themselves. With almost superhuman strength and heroic determination he carried them one by one down the blazing stairway and out into the open air. As he stumbled out of the door with the last child in his arms he swooned and fell. Intent on saving this unconscious household he had exposed himself and been terribly burned. We can imagine with what anguish the rescued ones looked upon the sufferings of this brave man, who had "spared not himself" for their sakes. The loss of home and household treasures were as nothing compared to their solicitude for him; and when it was known that he would live, though he must endure many weary months of suffering, they not only rejoiced that the precious life was saved, but that he might know of their appreciation of his service to them by their loyal devotion to him and his. They felt allied to him by a tie stronger than that of kindred. All felt that they owed their lives to him, and they vied with each other in their efforts to do him honor. The income that had been so lavishly spent on themselves alone was now made to meet the demands of the two families; instead of rearing up an elegant home upon the ashes of the old, two modest houses were bought, one for the poor man, who never before had owned one. And so the story goes on that this family was led on in this new and beautiful way of making sacrifices and thank-offerings for him who had saved them from the fiery flames, that they were led to see the guiding hand of the Heavenly Father in it all, to bring them to a true sense of their obligation to him who had saved them from an eternal fire, and they were made to realize that there were as brave

hearts and as precious souls all around them, and in every clime, as this one. who in the providence of God had been permitted to be of service to them, and from henceforth their lives were changed. O, sisters, let us not wait until we are *tried as by fire*, but for his sake "whose we are and whom we serve;" let us come up to the altar of thank-offering, bathed in the baptism of a new and holy desire, and as we lay our gift upon the altar let it be with the thought,

"Take my life and let it be
Consecrated Lord to thee."

And let us resolve that these thank- offerings shall be a daily feature of our lives, and that our blessings to others will be as continual as God's blessings to us.

In many places there are being organized Christian steward leagues. This is well, and I would that we all might realize that we are but the Lord's stewards. But in addition to this, should we not organize a women's thank-offering league in connection with our presbyterial associations? Up in the New England states there has recently been organized a number of societies which take to themselves the significant name of "Extra cent a day" bands, each member of which pledges himself to give a penny a day, or three dollars and sixty-five cents more than they heretofore have done. Why not incorporate this idea into a thanksgiving league? A penny a day is a trivial sum and certainly within the means of all, and yet the grand aggregate would be immense. If each member of our local societies would give but a penny a day this coming year, as a thank-offering, our delegates would go up to the next Convention freighted with a burden of nearly seventy thousand dollars instead of the paltry six thousand or less that we have been giving. Then could our Women's Board go joyfully on with work that is pressing itself upon their consideration. New lines of work could be taken up and our borders greatly enlarged.

HOME FOR OUR AGED PEOPLE.

In the May number of the Women's Magazine you were told by Mrs. W. W. Grier, of the Home which the Woman's United Presbyterian Association were preparing for the aged of our church, that, after months of searching for a suitable location, we had purchased a house and lot on Center Avenue, Pittsburgh.

Although it lacked the amount of ground we wished, yet we were weary of looking, and this place had much about it that was desirable.

The plans for repairing the house were made by an architect, and, had it not been for the carpenter's strike, the work would have been commenced. As yet nothing has been done, and while this delay has been discouraging we begin to see the hand of Providence in it, as we find many of our largest contributors and warmest friends are *not* satisfied. They think we should have *more ground*, so that we can multiply buildings as our inmates increase in number. In the interval offers have come to us from parties desiring to purchase this property, and we have been led to concur in the opinion of the "Advisory Board" and consider the wisdom of accepting such proposals, and seeking elsewhere for land better adapted to our wants. Such a change in our plans was submitted to the Association at a special meeting called August 18, in the Second church Pittsburgh, when, after earnest prayer for divine guidance and a free discussion of the subject, it was unanimously consid-

ered the wisest plan to sell the house and lot, 159 Center Avenue (as we could do so without loss) and begin again the task of looking for another.

As remodelling an old building is always unsatisfactory, we would prefer having only the ground, putting up our own buildings, and this idea we find meets with much favor. Should any of our brethren or sisters own such property, not too far from the city, within reach of a United Presbyterian church, and where we could have a good supply of water and illuminating gas, and who desire to sell at a moderate price, or better still, wish to be their own executors and *donate* it to us, *we* would be most grateful to them, and to them would be given the pleasure of *seeing* the good this gift had accomplished ere they go to their future reward.

We trust a kind Providence will lead us in the selection of such a spot whereon to build this Home, which we believe is much needed to give shelter to homeless ones, and to make bright the declining years of God's aged people, sixteen of whom are patiently waiting now for such a home.

Will not every one belonging to our beloved Zion realize that this proposed Home belongs *to them*, as well as to the church, and appeals to them individually for aid, and having done this, fill up the measure of their responsibility in helping us in our search for such a spot to build upon, and with their prayers and offerings encourage those upon whom rests the burden of this work?

MARY L. REED, Cor. Sec.

THE MISSIONARY SOCIETY.

BY MRS. CALEB LARRABEE.

[Mrs. Pettigrew on Home Missions.]

JUST after we started our missionary society, last fall, we heard of a family livin' down back of Mr. Kingsley's that was dreadful bad off. The woman had been sick nigh unto all summer, an' the children—there's five of them——was just runnin' round in rags. Well, Mrs. Kingsley said, as she lived the nighest to them, she'd go an' see if things was as bad as we'd heard, an' tell us at the next meetin' of society. It was only a few days till our reg'lar meetin', and Mrs. Kingsley said, when she went to the house, the man was a tryin' to scrub up the floor, an' I allow he was makin' a poor out at it.

. . . As I was a sayin', Mrs. Kingsley said they was needin' clothes bad, an' we thought we could make the children some out of some of our own, and we'd buy the woman new stuff an' make her a dress or two.

When I went home, I hunted up some of my dresses that were wore out in the waist an' sleeves. As I was lookin' them over, I just thought of somethin', an' I says to Caleb—he was sittin' by the fire with the paper on his knee an' his eyes shut--"Caleb!" an he jumped an' dropped the paper, an' says he, "Now, Maria, I do wish you wouldn't shout at a body that way when they're readin'." An' says I, "You mind the last time Mrs. Pettigrew was here, an' how she went on about havin' so many dresses that was all out of fashion, an' wishin' she knowed some poor body to give them to? I'm just goin' over there to-morrow after dinner,—there's only bakin' an' churnin to do,—an' if Selina Pettigrew wants to help fix up the little Schimmels shet isn'

goin' to be cheated out of the chance of doin' it."

. . . . . .

He looked out the window an' says he, "'Tis blowin' right smart. You still thinkin' of goin' over to Pettigrew's?"

"Well" says I, "I can't go to-morrow, an' I *would* like to know whether she's goin' to give us anything before Sabbath so that we'd know what we're goin' to have to come an' go on." . . . Well, with Caleb helpin' I was all done by one o'clock and ready to start. When I got to Mrs. Pettigrew's she was a settin' in her parlor,—keeps a hired girl to do her bit of work,—an' I began on what I'd come after right away. I knowed she was down on forrin missions, an' I'm not sain' but what I've more interest in home missions myself. I think it's because we allus feel most for what we can see an' know about. An' then, when I read about them poor heathen dyin' an' perishin', an,' worse still, a *livin'* in darkness, I'm all kind of mixed up in my mind. I just wish I had lots of money to give both of them. So I says to Mrs. Pettigrew, "I jist come over to see you about some missionary work we're thinkin' of doin'."

Well, she didn't give me no time to explain; she jist started in, an' says she, "Don't come to me askin' for money to send away off there to heathen lands, when there's hundreds of widows an' orphans that's sufferin' for the necessaries of life. I think it's flyin' in the face of Providence to neglect our chance of doin' good all 'round us, an' sendin' money off there to keep up them missionaries in idleness."

I tried to get a word in edg'ways, but she jist looked over my head an' out of the window as if she didn't hear me, an' says she, "I agree perfectly with Dickens; you know who he is? she says, oh! so condesendin' like."

Says I, "Seems as if I'd heard of him; wrote books an' coulden't live with his wife."

Says she, "Oh! that's the way with most of them jenuses."

"Well" says I, "if that's the way jenuses affects people, I'm dredful glad none of our folks is jenuses;" but she was a goin' on again:—

"Every time I hear people talkin' forrin missions, I just think I can see hungry children reachin' out their hands for bread, an' widows a shiverin' for want of fire. No," says she, lookin' as benevolent as if she fed a hundred orfans that very morning, "no don't ask me for anything for forrin missions, but whenever you want to do somethin' to help feed the hungry and clothe the naked, come to me" Yes, an' she got so worked up over them sufferin' orfans that she got up an' stretched out her hands as if she saw them a comin' in the door. I couldn't keep still any longer, an' I jumps up an' I ketches holt of her hand, an' says I, "Here's your chance, Selina Pettigrew; jest ketch holt of it. Here's your sufferin' orfans, jist a livin' over the hill, an' here's the woman that's jest waitin' to carry all you'll give to them, an' if she can't carry it all at once she'll come again." An' I just told her all about it.

Well, if ever I saw a woman beat she was. She didn't say a word for a minute, an' then she says, "Well if it had bin any other time. You know we'er scarce of money just now."

"Yes," says I, a lookin' round at the new set of furniture an' the Brussels carpets, "but we don't want money. If you have any dresses that's not too much wore out to make one for them naked, sufferin' children, they'll be better than money." Well she went up stairs, an she came down with a couple of old dresses on her arm, an' says she, "Here's two dresses that I just cut the best len'ths out an' took the buttons off. There's lots of goods left yet to make a dress for one of the children."

I just looked them over, an' says I, "The children's all a naturel size, Mrs. Pettigrew, an' we haden't thought to make her a rag carpet. So I think you'd better keep these dresses."

An' land, if she didn't get riled right off. So I come right home. When I went in, says Caleb, "Goin' to send the things over in the wagon, is she?"

An' says I, "Caleb Larrabee, whenever, you hear anybody a railin' at forrin missions, jest you set it down that one, be it man or woman, is just as down on home missions or any kind of missions that wants anything out of his or her pocket."

But there's one consolation; Selina Pettigrew won't talk home missions to me any more.—*The Workman.*

Missionary Correspondence.

THE ART OF STOPPING.

WARM SPRINGS, ORE., Aug. 7, 1891.

THIS expression sounds the keynote for one of the gems of thought on the first page of a recent *United Presbyterian*. To many of our busy housewives who cannot find time for the weekly home letter a dissertation on the *art of beginning* might prove most helpful. During the busy months that have followed our coming to the mission, my heart has gone out in grateful response to the kind expressions of sympathy and interest from those who are planning for the welfare of work and workers here.

Just nine months ago to-day we caught the first glimpse of our new home from a brow of the hill overlooking the agency. Our long, weary, eighty miles stage journey was ended and we were "at home" to our friends. The little chapel in its decrepit, weather-worn condition gave us the first pang of homesickness. The carpenters are now at work upon it, and we hope soon to have it thoroughly renovated. Surely the influence of a pure, inviting place of worship will not be lost, even on our most degraded Indians. They have so little in their home life to encourage or uplift them; the women especially have suffered most through neglect. I tried to reach some of the families nearest the agency, holding prayer-meetings among them, but with my little children and other home cares the work has had to be abandoned. A practical, sympathetic, consecrated woman for this position is so much needed.

The Government appoints an industrial teacher for the men of every tribe, not appearing to realize that the solution of the Indian problem may lie in the revolution of the home life of the Indian. The men of the tribe are, as a rule, far in advance of the women, and as the characters of the children must receive their *bent* from the mothers in a great degree, how important that they receive instruction along this line!

I acknowledge gratefully the gift of a sewing machine to the mission; it saves many tedious stitches, and its presence seems like a friend in my lonely hours.

The Government employes have almost deserted the agency, taking advantage of their brief vacation for recreation and rest. There is now only one white woman beside myself within twenty miles; the physician has gone, and the Indians frequently bring their ailments to us, but our dispensary frequently contains nothing but a little tea, rice, sugar, etc. This however generally

proves as effective as the less palatable medicines. Many of them still hold to their old barbarous faith in their native doctors, and while they may accept treatment from the physician, the effect is often counteracted by the inhuman treatment of the Indian doctor.

Most of the Indians are now away in the mountains in quest of game, berries, etc; soon they will leave on their annual hop-picking expedition, when we will see little of them for a month.

The crickets have come and gone; much damage has been done to the crops and gardens, but more has been left than was at first thought possible.

A description of our Indian's 4th of July and our camping experience I must leave for another letter.

Our tri-weekly mail has come in, the one event which causes a ripple in the stagnant life at the agency in vacation season.

JEANNETTE C. ALTER.

MISSION WORK IN EGYPT.

Shortly after the occupation of Egypt by the English, some benevolent people opened a Home for freed women slaves in Cairo, where they could remain until they obtained places as servants. The Egyptian government promised to help them by giving two hundred and fifty pounds a year, but no religion was to be taught, and this, of course, was a very serious lack which was much regretted by religious people. About the first of March, 1887, the English Consul General asked our mission if we could take twelve little black girls into the mission boarding school. Knowing their need of instruction, and hoping that some day teachers might be educated from their number for central Africa or the far "upper country," our mission consented. Forty pounds in money were given to help support the girls, and some calico for new dresses for them. Their ages varied from eight to fourteen, and there were Nubians among them, Soudanese and Abyssinians. The slave dealers had given them all Mohammedan names, and, without any knowledge of what their parents' religion was, they were all zealous for the Moslem faith, and the older ones were for a time refractory, because they heard we were going to baptize them. They were allowed to keep their adopted names, except in two cases where two girls had the same name, and to prevent confusion the smaller Mariseela was called Seela, and the younger Taroonga was called Susan, this last name being our nearest approach to Assouan. She was from Nubia, about nine years old, and in her inimitable way, after some weeks, she told how she had been carried away with her family and villagers by the Mahdi and his troops, and how she used to play with the Mahdi's children, but one day when she and another child were out getting gum from a tree, a man on horseback carried her off. Passing from one person to another she was at last captured in Egypt by the police, and put in the Freed Slaves Home, where she and the others, at different times and from different places, procured their free papers and found friends. Susan was, from the first, one of the most earnest and attractive, though the most destructive of clothes among the twelve. Her singing about the Mahdi and the white "hat owners" (English troops) as she learned it at Khartoum, was always listened to with pleasure and sadness, and she and two others could dance in the very peculiar Soudanese style. On Saturday afternoons in play time, they would amuse themselves in this way. But as their minds developed and the

realities of life and eternity were opened up before them, the dancing amusement was given up, and never performed.

That summer vacation under the kind guidance of the school cook, herself a freed Soudanese, several of them commenced in the little meetings for prayer, to repeat the Lord's prayer, and Susan was one of the first to add a few petitions as her heart prompted her. Her interest in her lessons was almost amusing, but her interest in religion almost drew tears sometimes from the eyes of those who taught her. It was to me especially gratifying to hear her pray that they might be prepared to go to teach among their relatives in the Soudan. She took an interest in the school missionary society of which she was a member, and made quite a little sum when the members had their "talent money."

It has been gratifying to the missionaries in different places to see how readily the people from the interior comprehend the Christian religion and embrace it, but it is a source of anxiety and grief to them also to notice how rapidly many of the freed slaves go down in consumption. Thus several promising young black students in Assiout have gone and now we have to record the second death among our twelve girls, but we have hope in their death.

ANNA Y. THOMPSON.

LETTER FROM KNOXVILLE.

KNOXVILLE COLLEGE, Sept. 11, 1891.

DEAR FRIENDS:—

You asked me to give a short account of the opening of school for the October number of the MAGAZINE. We cannot do this as our school does not open until the 28th of September. This change was made to accommodate our students who taught during the summer vacation.

In many of the Southern states they have two or three months school commencing with July or August and closing with September. This caused those who taught to come in a month late. While September was as good, if not a better month than June, for those to obtain work who labored in the coal-mines and on public works, and as the colored colleges in the South mostly commenced the last of September we concluded to change.

But perhaps a glimpse at vacation life at Knoxville College might interest some of your readers.

On the evening of June 12th, (Commencement day) and the day following wagon after wagon load of trunks might be seen wending their way from the College grounds; students and teachers bidding each other good-by; some with tears in their eyes and others only too glad to get away from the restraint of school life; a few with sad hearts as they had not yet obtained work on which depended their return to school. But before night our family was reduced to about fifty, including the little girls who were to remain through the summer and some three or four who were obliged to wait over till Monday or travel on Sabbath.

Saturday morning work commenced; two young men busy rubbing down walls and stopping holes preparing them for whitewashers; four white-washing; two emptying beds; two putting in glass and window-cords and mending furniture; one examining stoves and noting repairs; one cleaning stove-pipes; others taking up carpets, etc. But every one welcomes Sabbath, as they are very tired and enjoy the quiet after the weeks excitement. Monday washing commences; three young men with two wash-

ing machines are busy in the laundry of the Little Boys' Home; three others in the laundry of the large girls, sheets and pillowcases are first washed, as the boys wash, the girls iron; others are mending bedding. So the work goes on.

At the close of the first week the Little Girls' Home is in order. The little girls move over to the main building and the next Tuesday Miss McDill leaves for her home in Southern Ill. On the 25th Dr. and Mrs. McCulloch were called East by the dangerous illness of a brother. It was the first time they had been absent during vacation for three years. At the close of the second week, the boarding halls are in order, all except the painting; but the school building must be cleaned, ceilings calsomined, chapel painted, and desks varnished. Four young men remain to do this.

July 6th, Mr. and Mrs. Love leave to visit friends in the North and obtain new ideas for the next year's work. Friday of the same week, Mrs. Keys and Miss McCahon bid us good by, one going East and the other West to their respective homes. At the close of this week the school building was finished and our family reduced to twelve — the young man who has charge of the farm and the one who cares for the yard and stock, three girls ranging in age from fourteen to sixteen and four small girls. These children have no home to which we could send them and we were not successful in finding places for them to work where they would be kept from bad company. Two of these, the smallest, were from Memphis. Their mother being dead their father was anxious to have them remain with us; also two young men who were finishing the painting, as the roofs of three buildings, dormitories, coal houses, fences, etc., must be painted. These composed our family. During the first week of vacation we had a short visit from Miss Patterson, of Monmouth College, who was on her way to Mt. Nebo, where she expected to gather strength for the next year's work.

The second Sabbath we had charge of the Sabbath work. Dr. Stewart, of middle Tennessee, came out to hear the Doctor preach, but the Doctor was not here and he could not return to the city, as the friends who brought him would not come for him until evening. We persuaded him to give us a talk on temperance, which we enjoyed very much.

We were now busy canning blackberries, which we bought at 12½ cents per gallon. We put up ninety gallons and stopped, not because we had enough, but we must balance our books Perhaps the expenses of vacation up to this time might be of some interest. Provisions, $35.45; paints, $79; glass, $7.20; lime, $2 90; brushes, $6.05; fruit, $15; furnishing, $130 38; cow feed, $10.90; work, $217.05; amount, $503.93.

Dr. and Mrs. McCulloch returned the evening of the 23d of July, and I left the morning of the 24th Miss Henrietta Mason took charge of the house the four weeks I was North. They put up twenty-five gallons of plums from our own trees, and a quantity of tomatoes, besides packing butter, as we have seven cows.

The next week after I returned, word came from our teachers at Athens, Tenn., that they were in trouble. The house they were in had been sold, they could neither get boarding nor a house to rent, and school opened the next week. After consulting it was thought best for me to go down, as it was only two or three hours ride. I took the train Monday morning and found the girls, Misses Byars and Jackson, (who had been there all summer assisting Mr. Cook) busy washing. Mr. Cook called and we talked the trouble over. I was surprised at the reluctance he showed in asking the white people to rent houses. He told me where to go, but thought it best for me to go alone. I called on a North-

ern man, who had a house to rent and explained who I wished the house for, and that it might make trouble with the white neighbors. He replied, "I know it will make a fuss, but I don't care a continental. They can have that house at seven dollars per month. Yes, I know Cook. He is well educated and is giving a course of lectures on the Commandments. He thinks the colored people would keep them if they understood them, and I am told his lectures are really fine. I am going to hear him. He has the best organized Sabbath school in the town. I have been there. Those are nice girls. The women had a temperance meeting in my hall, and some of the speakers failed them. I called on Mr. Cook, as I noticed him in the audience. He came forward and made one of the best speeches of the evening. I expected half of them to leave, but did not care, as it was my hall, but they cheered him." I went back quite happy, but when we went to see the house Mr. Cook thought it was too near the saloons to be safe for the girls. We then tried to get another, but the woman said she could not rent to colored people. The last house we inquired about the owner said it would be impossible for him to rent to white people, if he should rent to them, but thought he might let them have it if he did not sell. You ask why they could not rent from colored people. Simply because they have none to rent, and the houses they live in are too small for themselves, not more than one or two rooms for a large family.

They have made arrangements since to remain where they are for two or three months. Soon after I returned we had a visit from Mrs. Chapman, who is going to take charge of the Girl's Industrial Home for white girls at Athens. She is working in connection with the Methodist church. We wish her success, as it is a much needed work. For two weeks we have been busy canning tomatoes and answering letters. Informing some that they could not return, and again saying no to heart-broken parents; explaining to others that we can not board students for work, as the students do all the work; informing widows that we can not take their little ones, as we have no means of support for such; bidding others to be here at the opening if they wished a room. But we must close as this letter is now too long. I forgot to say that the mechanical building is almost finished and will be ready for the opening.

Yours truly,

ELIZA B. WALLACE.

LETTER FROM TENNESSEE.

ATHENS, TENN., Sept. 11, 1891.

DEAR FRIENDS:—

I will endeavor to give you a short report of the work at this station. On Monday morning we opened school with one hundred and six pupils in the school room, and the total enrollment for the week is one hundred and eighteen, making our three little rooms in a very crowded condition. The primary department, with Miss Byars as teacher, has about seventy in it, which is just about forty more than it can well accommodate. We need more room in the shape of a good building, and helps in the way of blackboards, chalk, etc. Can one make brick without straw? We know that we cannot do efficient work without the necessary helps. We have not opened the sewing department for want of material to make a beginning. We feel it a very important part of the work. Our hearts were made glad when on the 21st of August a United Presby-

terian church was established at this station, and we hope that much good may be done by it. The outlook for this year's work is very encouraging. The Sabbath-school, prayer-meetings, Ladies' Missionary Society and Christian work in all the departments seems to be in a healthy condition. There are many we desire to see brought to Christ There is not a single young man (and there is quite a number of them who attend school and all of our religious meetings) who is a Christian. Pray that their souls may be given us for our hire. Last Wednesday evening we had a very interesting prayer-meeting. The subject was "Faith," which was indeed an appropriate one, as we are entering upon the duties of a new school year.

If any Ladies' Missionary societies wish to communicate with me or send any help, please address me at Athens, Tenn. The thought came to me while writing that perhaps some of the friends would like to know something about the domestic life of those who are engaged in this good work. Am sorry I cannot give a glowing description of a pleasant home life that we enjoy in a teacher's home, such as you will find at some of our stations. We tried boarding for two years, but it proved a failure, because we could not get suitable places, and last year when the other two teachers decided to stay and help with the work during the summer, they rented two furnished rooms from an old gentleman. This was the best and very best they could do. Since then the property has been sold

I came back scarcely knowing where I would stay this week. I am here with the other teachers sleeping on the floor, because I have no bed on which to sleep. Some times when I get up in the morning I feel that trying to find a soft spot on the floor is more tiresome than teaching all day. On Monday the old gentleman wants his bed and things which the other teachers have. He expects to leave the town. When he takes his furniture we will have neither bed nor chairs. Not an enviable position I am sure. The gentleman who bought the house will let us keep it until the holidays and then we must give it up. We hardly know which way to turn in our trying position.

It seems hard, but I hope that a way will soon be provided for us that we may get fixed up comfortably. Know we could work with more zeal were we comfortably situated. "The earth is the Lord's and fullness thereof," and in his own time he will open the way to supply our pressing needs. It must be that we need the lesson in patience we are now experiencing.

HENRIETTA W. MASON.

HENDERSON NORMAL INSTITUTE.

The readers of the WOMEN'S MISSIONARY MAGAZINE are familiar with the names of Norfolk, Knoxville, Chase City, Blue Stone, Prairie Bluffs, &c., but few have heard of Henderson. We find Henderson in Vance Co., North Carolina, and it is the county seat. We are on the northern tier of counties near Virginia, and some sixty miles south of Chase City. Henderson has about 5,000 inhabtiants—about 4,400 inside the town limits and 700 or 800 round about. More than one half of the population is colored. The Normal Institute is located about a mile north of the center of the town. There is a good home for teachers, and a good school building. We have a beautiful location, a land noted for sunshine, tobacco, cotton and negroes. We are in the "Black Belt," and are getting the school in shape after a few days of hard work.

We began with few seats, no books, no school implements except a blackboard and chalk. The needed things were all ordered, but are taking their time somewhere between here and Baltimore or Pittsburgh.

Rev. Mr. Veazey helped us in everything, even to furnishing us with quilts to keep us warm, and pillows to rest our heads upon. We enjoyed it all, because nobody was to blame except the railroads, and they care not how much you blame them.

On first day, September 7, 1891, we had 59 pupils, the second day, 107, the third day, 118. They tell us the number will be increased week by week until January. Miss Mary Schwarberg, of Allegheny, is in charge of the primary department; Miss Lizzie Hamilton, of Grove City, Pa., of the intermediate department, and Miss Stella Marshall, of Oxford, Ohio, of the senior department. When we get a pupil not in the primary department, we find it hard to place him, for from his own story he has passed through many books with high-sounding titles but knows but little of the books.

We have been kindly received both by the white and colored people. The whites inquire about almost everything else but "our work." The writer talked to the largest colored congregation here last Sabbath evening. I will describe the service some time again. Suffice it to say that my idea of the colored people was far from the mark. I had a rich experience, and was better because of this strange service that lasted from 8 o'clock until 10:30 P. M. I go to Presbyterian and Methodist colored churches the coming two Sabbaths. They promise a royal welcome.

An educated colored minister said of his race, "We are here, the poorest people on God's footstool with no hope for the future; except," he added, "there is hope for us in this college." I do think this is literally true. I pity them! But I sympathize with the white people, too. Mrs. Spencer, in a little history of North Carolina, says, "The result of the war meant such a revolution in the lives and fortunes of both masters and servants as this generation can hardly understand. The banks and all other financial institutions and investments were now wrecked. All that had been invested in Confederate securities was of course lost. The common school fund, the funds of the university and other educational institutions, were all engulfed. People who had never known a want were at once reduced to beggary. Families of women, whose natural protectors had died in the Southern cause, were left with the children dependent upon them, in direst poverty. The estates of orphans had vanished; bankruptcy was almost universal; the devastation and general demoralization of the country wherever the armies had passed were uncalculable; the towns and villages and farmhouses in their course had been plundered without remorse, though none had been wantonly burned as in South Carolina; the farm produce and stock and fencing were all gone. The inhabitants of these sections were so stripped of all means of living, and the country so drained of its resources in the presence of so many armies that spring, that very many people were compelled to become pensioners on the Northern government, and drew their rations regularly at the military posts."

They are gathering rapidly, but few are rich. We must help them educate the colored race. [Later, Sept. 15.—Henderson mission now has 204 pupils. We have sent for another teacher. Pray for us and do all you can to interest people in such work.] JAS. M. FULTON, D. D.

The Congregation of Northwood, Ohio, has a mission band of thirty-five members, twenty-two of whom are boys.

OPENING DAY AT NORFOLK.

DEAR FRIEND:

I was pleased to receive your request for news from our work. I send a brief account of opening day at Norfolk.

Applications for entrance to the school began to be made early in the spring, and continued to come in during the summer. Long before the opening hour on Monday, September 7th, eager faced parents and children began to swarm into the chapel. This room has a capacity of five hundred and fifty. By 9 o'clock the chapel, aisles, large hallway and vestibule were all packed with a solid mass of colored humanity. After opening exercises the old pupils were sent to their various rooms and the work of examining and enrolling new students began. Soon all the rooms were filled to overflowing. We were enclosed, fairly crushed by what remained. They urged every appeal that gave the slightest promise of success, and thus it has been ever since. Every daylight hour new applicants have been using all manner of entreaties. We can take no more. Five hundred and fifty have been entered. Full two hundred have been turned away. It is painful beyond expression to thus seal up the fountain of knowledge against these eager, thirsty souls. This city is growing with amazing rapidity. There is a colored population of thirty-five thousand within reach of the mission. The public schools are utterly inadequate to the education of this needy multitude.

What the College needs is an addition of at least six school-rooms. This would relieve our over crowded schools, and provide a place for those whom we have been compelled to turn away. Through all their eager appeals thrills the voice of the Christ whose mission it was "to preach the gospel to the poor." Prospects for a prosperous year are excellent in all our departments.

Yours truly,

J. B. WORK.

Norfolk Va.

LETTER FROM ALABAMA.

The writer of the following was the first boarder in Knoxville College.—Ed.

MILLERS FERRY, ALA., SEPT. 11, 1891

DEAR FRIENDS:

The school opened on the 17th of August, with encouraging prospects; the number in attendance being much larger than was anticipated so early in the Fall. The majority, however, belong to the intermediate and primary grades, as the more advanced pupils are busy cotton picking, and will not be in until October. The advancement made by those who attend regularly is very encouraging, but many of the larger pupils cannot average more than four or five months during the school term.

Many of the children are bright-eyed and intelligent looking, while others have an air of listlessness, and a look of vacancy that is the naturally inherited impress of ignorance and immorality.

It is interesting to see them at their sewing. The pleasure they manifest in this part of the teaching is even more than in their books.

The school house is very pleasantly situated on a slight elevation, about a quarter of a mile from the teacher's home, and is as cheery and airy as could be wished. It has a seating capacity of one hundred and fifty, but during last year the school was so full that there were three and four at a desk; the recitation seats and even the rostrum were crowded. There are but two rooms at present, although every effort is being

made to have a third one built. This is such a busy season that we shall have to wait until lumber can be procured. In the meantime, we will do the best we can, Mrs. Cloud and myself teaching in one room.

A night school was held by Mr. Cloud during the summer vacation. Thirty were in attendance, mainly young men, who manifested great interest in the school, seeming to realize the importance of an education.

A literary society has been organized, composed of the more advanced students, and others not connected with the school, and meets on Friday evenings. This is the first and only literary society in the Bend, and, from its brief record, will present a grand opportunity for doing good.

We hope to organize a mother's meeting also, as soon as possible; instructions in sewing, cutting and fitting will be one of the inducements offered.

It will take many years here to accomplish anything like satisfactory results. The older ones have formed their habits, and their examples act in direct opposition to our teaching. I suppose no place needs work more than this, which is as truly a mission as any station in Africa. The counteracting influences are such as to almost discourage any effort put forth for their uplifting, yet all the more do we feel that we must labor incessantly, trusting in His promise that, "His word shall not return unto him void."

"Home sweet home" we often sing, heart and soul thrilled with the thought, but the word "home" to these people can bring to mind no visions of parental affection, of the family gathered at close of day to return thanks to Him "from whom all blessings flow;" literally nothing to restrain from evil, but everything conducive to lives of sin and shame. Even their religion is a mockery, "a cleansing of the outside of the platter."

I mention these unpleasant things that you may see under what disadvantage we labor, but more that you may see how much there is need of devoted Christian work. "Where sin abounds, grace did much more abound."

Still in the face of these many drawbacks, we are not discouraged. Faith truly, "the evidence of things not seen," is ours, that the seed sown in tears will in God's own time yield an abundant harvest, and in the years to come, we or some one else may be blessed with the privilege of "bringing in the sheaves."

TILLIE E. SCOTT.

THYNE INSTITUTE, CHASE CITY, VA.

The number of students in attendance last year, 348, was so large as to render additional school room necessary for their accommodation. This need the Board has supplied by the erection of an annex to the school building of two additional school rooms. These were completed and furnished in time for the opening of the present school term, Sept. 7th.

They are now occupied and add much to the comfort of teachers and pupils, and to the efficiency of the work.

School opened with 161 pupils the first day. This is the highest number reached at the opening of the Fall term. New pupils are coming in almost every day and the number will be very largely increased in October, after the gathering in of the crops.

Many new pupils are coming from a distance. These will occupy the Girl's Industrial Home and the Boys' Cottage. The colored people are deeply interested in the education of their children. Parents are making many sacrifices to secure this, and as a consequence the number attending the mission is increasing from year to year.

The school at Bluestone, which is now a branch of this mission, opened with 90 pupils enrolled the first day. The prospects for a full school were never better The outlook is encouraging.

REV. J. H. VEAZEY, Prin.

SELECTED PARAGRAPHS.

Some very humble Christians make noble confessions of Christ and become most effective missionaries. He was only a cabman who died the other day in Edinburgh, but he did not consider his vocation incompatible with the service of his Master. His cab bore the inscription, "What think ye of Christ?" and in the hayloft of his stable he used to hold meetings for prayer and testimony. His mates called him "Holy Peter." It was the kind of holiness which attracts and does not repel. He "reached the masses" without making any fuss about it.

There are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian; and if any one likes to go in and read my Good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more."

"There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life."

Egypt.—Mr. L. D. Wishard, who is traveling in the East in the interests of the Young Men's Christian Association, was recently in Cairo, Egypt, and the United Presbyterian missionaries there tried the experiment of advertising a lecture on the relations of Christianity to American civilization. The result was an audience of above three hundred young men, who listened attentively, although the lecture was interpreted. This is most gratifying in a city like Cairo. Many of the young men were Moslems.

MEDICAL missions are taking the front rank. In all non-Christian countries, all disease is supposed to be of supernatural origin, and the treatment is in accordance with the belief of its origin. Medicine and religion go together in the mind of the non-Christian man, and, as a rule, is quite ready to receive both from the Christian missionaries. The Christian medical missionary is almost sure of success in heathen countries. The hospitals and dispensaries are everywhere crowded with victims of disease, seeking relief.

—Rev. R. S. STORRS, D. D., in an address on the decline of zeal, in foreign missions, says; "That there is a decline in missionary zeal is but too evident from the decline in contributions, and, apart from the recent impulse among college students, the lack of interest shown by the churches generally throughout the land in this great work is apparent."

THE late Dr. Bushnell, of the Gaboon mission, once invited an American sea-captain to dine with him. At the table, the captain rudely said: I cannot understand how cultivated people, like you and Mrs. Bushnell, can consent to throw away your lives on these miserable niggers. You can't elevate them. I don't believe they have any souls. I have nothing to do with the slave trade, but, as for any conscientious scruples about it, I would as soon load my vessel with a cargo of niggers as with any other cargo."

The missionary, with just contempt but with calm self-respect, replied:

"Sir, if you will give me an hour of your time, when we shall have dined, I will introduce you to a half-dozen of native Africans, of full blood, who never were away from this coast in their lives, every one of whom knows more and can talk better than you."

—"THE impression deepens among the most thoughtful students of missionary problems in India, that the soil in which the infant church is growing up will be fertilized with martyr blood before it yields its richest harvest. The feverish unrest of the Hindu mind is apparent to any one who keeps his finger on the native pulse. Desperate schemes are proposed to oppose the influence of Christianity."—*Gospel in all Lands.*

—A missionary in India was so feeble mentally that he could not learn the language. After some years, he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his Board not to grant his request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert when asked, "What is it to be a Christian"? replied, "It is to be like Mr. —," naming the good missionary. He was kept in India. He never preached a sermon; but when he died hundreds of heathen, as well as many Christians, mourned him and testified to his holy life and character.

Editorial Department.

AN APPEAL FOR THE FREEDMEN'S MISSION.

From past experience we know it is but necessary to call the attention of societies and bands to the continued and always existing need for aid in the way of clothing, new and half worn, among the freedmen—clothing suitable for children from 6 to 14 years of age, that all may attend school; also for adults, that none may for the want of clothing be prevented from attending religious services.

All boxes, barrels or packages should be addressed *distinctly* to the principal at each station with name of mission and freight station in full. The name of societies sending should be on the goods somewhere in order that it may be positively known that these have been received when the letter informing the mission of the sending of goods is received. The *marking* of *goods* and sending *the letter* are important points to remember, both for the comfort and convenience of the mission and the society sending.

All goods sent to the mission at Norfolk should be addressed to Rev. J. B. Work, Norfolk, Va.

To Chase City, Rev. J. H. Veazey, Chase City, Va.

To Bluestone, Rev. J. H. Veazey, Chase City, Va., and mark "for Bluestone."

In sending to the new station (I earnestly ask your kindly support for it) address the principal, Rev. J. M. Fulton, D. D., Henderson, North Carolina.

In sending to Athens, Tenn., address Miss Henrietta Mason, Athens, Tenn.

To Prairie Bluff, Ala., Mr. P. C. Cloud, Miller's Ferry, via Mobile, Ala., care of Capt. D. Will. The post office address is *now* Miller's Ferry also.

C. JANE VINCENT, M. D.
Secretary of Freedmen's Board.

As the MAGAZINE exists for the promotion of the Church's practical work in all its departments, we are pleased to inform our readers, and if possible arouse them to a more thorough conviction, that larger gifts are necessary for the better prosecution of the work undertaken by the Freedmen's Board. Letters of inquiry were sent to each station as to the number of pupils present at the opening of the schools, the outlook for the year, &c , &c. With commendable promptness the Principals in charge report full to overflowing attendance. The statements of the condition and outlook of the fields are cheering and will be found interesting reading. If any one has felt despondent when thinking of the magnitude of this work, let him read carefully these reports and take courage and consider that the progress already made is largely due to the efforts of the Christian men and women who have gone among these needy people to "preach and teach the unsearchable riches of Christ." The work enlarges each year Our own church has had her share, and an important place in the past, her share in its success and has still her share of responsibility for the present and future. Scarcely had the smoke cleared away from the battlefields ere she was ready with teachers and missionaries to help evangelize and educate the newly freed men. The eyes of these needy ones are still turned to us with hope, and their cries for *our help continue.* If we estimate as the Lord estimates, if we measure mission fields by opportunities to preach the gospel to the poor, the greatest home mission field in this land is among the freedmen.

In view of the reinforcements that are being sent out to our mission in India may we not expect a reactive influence upon the church at home, and arouse to the fact that as those who are well qualified for mission work in any land are being sent abroad and veterans are joyfully returning to their beloved work the church will be compelled in self defence to train and qualify others to carry on the work in our own country. Looking upon the dire needs, the work opening up in great cities and on the frontier, and among the freedmen. It would seem as if these could be illy spared. We believe God has touched the hearts of these young friends and they have counted well the cost of missionary service in a foreign land. May all home churches feel the pressure of His hand.

Very soon after the October MAGAZINE reaches our readers four of our missionaries to India, with those from Egypt who have been sojourning in this country for a time, will have sailed for their respective fields of labor. Whilst rejoicing that our church has been thus honored and judged worthy to help in spreading abroad the knowledge of his name which is above every name, let us at home seek to be in more prayerful sympathy with our missionary brethren, native and foreign, and with our means which stands as a testimony for Christian sympathy and love, help them to plant the banner of the cross in the "regions beyond."

The fifty-sixth annual report of the Lodiana Mission (Presbyterian) India, has come to us with the compliments of Mrs. M. M. Carleton, whom we knew better as "Our Miss Calhoun" Her husband, Rev. M. M. Carleton, thus opens his report: "This [my] work has two centers, one at Santokh Majara in the District of Karnal, and the other at Ani in the Kullen hills. About the middle of November I was prostrated by a severe affection of the lungs, in consequence of which I was unable to conduct any religious service in Santokh Majara during the remainder of our

stay in that place. It therefore fell to my wife to conduct the Bible class, which was attended by both adults and children. The medical work also, which last winter was unusually light, was carried on by her."

The Lodiana mission is a large one, comprising nine principal stations, and the report shows several interesting features, one being the large amount contributed by persons on the ground, English and native officials and others.

The *Interior* says of Miss Carrie B. Sharp and Mrs. D. B. Wells, the principals of Westminster Seminary, Ft. Wayne, Ind.: "These ladies have nailed to their school's mast the words of Philip Moxom, 'The end of education is not knowledge simply, nor skill, nor power to do things; but manhood and womanhood. Education is a process not so much of accretion as of unfolding; and it is not specific attainment, but largeness and symmetry and sweetness and forcefulness of the whole nature.'" It is well for us to keep in mind the true idea of education as it is here forcibly presented.

The name of Mrs. D. B. Wells will be familiar to our readers as the author of "An obituary, by the deceased" and "Phicol Ruhamah," stories which have appeared in the MAGAZINE.

The troubles in China grow more and more serious. It was supposed that the vigorous action of several European powers, combined with that of the United States, would quiet the disturbance. But this has not proved to be the case, and late advices report a riot at Tchang far up on the Yangtse Kiang river and the destruction of the property of the American mission there. Two United States men-of-war have been ordered to China to strengthen Admiral Belknap's fleet. The gravity of the situation calls for this vigorous action on the part of our government; and for all friends of Christian missions to be instant in prayer to the Great Father that He would restrain the wrath of man and cause the remnant of it to praise Him.

Mrs. J. P. McKee, who has had her children in school at New Wilmington, broke up housekeeping there some weeks since and expects to sail on October 7th, with the other out-going missionaries, to rejoin her husband at Gujranwala, India. These separations of families seem to be among the unavoidable trials of missionaries. Mrs. McKee, during her stay in this country, has kindly remembered the MAGAZINE by putting at its disposal much missionary literature from India, and many private letters.

The many friends of Miss Smith and her work will be glad to know that she is improving somewhat in health. She is happily located with her mother in Garnett, Kans. Her one trial seems to be her necessary absence from the mission, which is just now in such straits so far as lady teachers are concerned. But as her doctor ordered her home last August, and she was unfit for work, there was but one alternative. She says, "I am trying to keep quiet so as to get strength to go back."

"Christian education in its largest sense is the great need of the freedmen. And their desire for it is regarded as a most hopeful fact pregnant with the promise and potency of true Christian civilization."

Miss Ella O. Kyle will have the sympathy of the church in her broken down state, and in being compelled to leave her work for a time. So serious was her condition that she was unable to proceed to this country, but was ordered to remain three or four weeks in a sanitarium at Carlsbad, to gain strength if possible for the journey home. May she

be speedily restored to health and to her work.

Miss Butchart, a wealthy British lady, gave up entirely her place in worldly society when she became a Christian and is now living in Damascus, Syria, where she has charge of the Bible women in the employ of the British Syrian schools.

Just as we go to press word has been received that Miss Ella Kyle has been greatly benefitted by her stay in the continent and is now on her way home where she will have arrived, if all goes well, before this reaches our readers.

The C. M. S. Intelligencer for July says of the mission at Uganda, "The great need is men. In the near future we shall want women too. A great work among the Baganda women is awaiting the advent of Christian ladies; and they would have a very warm welcome and could live in the country without danger or discomfort." But the journey is still so trying that the committee cannot yet sanction ladies attempting it.

"That which characterizes and separates us from nations whose political experience and history has been full of strife and discord, is the home where *one* mother sits in single uncrowned honor the *queen*."

The committee in charge were not ready for the October number for Young People's Department, but as much space is given to the freedmen's department, some items of interest may be culled from it.

We welcome to our table "The musical visitor," published by the John Church Co., Cincinnati, Ohio. Prominence is given to sacred music, and the literary department is bright with musical notes and news from home and abroad.

SPECIAL.

Recording Secretaries of Presbyterial societies will please bear in mind the request made by the Secretary of W. G. M. S. to send names and addresses of officers elected since March, 1891, to her address.

MRS. MARY W. PORTER,
814 N. Negley-st., Pittsburgh, Pa.

Do you seek the prosperity of the MAGAZINE as a helping hand to the mission cause?

If so, you can greatly assist it by renewing your own subscription promptly, and by asking others to subscribe.

"Come unto me,'' words by D. R. Locke, music by W. A. Ogden, is a sacred song published by Ignaz Fischer, Toledo, Ohio. The sentiment is fine and the music can be made quite effective by a soprano or tenor soloist.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison Xenia O.

Complaints for non receipt Magazine, remittances for subscription, change of address Mrs. J. G. Carson Xenia O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or each other.

While subscriptions to the Magazine may be sent at any time, yet we would suggest that it would be desirable for many reasons if the large proportion of renewals be sent in at one time. It saves time and labor for the agent and makes it much easier for those having the Magazine in charge. In a few societies the subscribers give their names to the agent and she sends to the treasurer with instructions not to remove the names, as the money will be forwarded as soon as collected. This has prevented the expense of taking down names and setting them up perhaps the very same month.

The reception of the Magazine is considered a receipt for monies sent for Magazines, but any one wishing a receipt will please enclose an addressed postal card.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

Sept. 4th. Meeting opened with devotional exercises led by the President. Prayer by Mrs. Dr. Reid. As the most important business of the day was that of the Home Secretary, it was decided to change the regular order of exercises and hear this report first. Dr. Owens, of the Home and Church Extension Boards, was present and formally presented Rev. J. A. Speer, of Mankato, Kansas, and recommended his appointment by the Women's Board as missionary to the Warm Spring's Indians at Sinemasho, Oregon. Acting upon this recommendation the Women's Board unanimously voted to appoint Rev. J. A. Speer to this mission; the appointment to date from Sept., 1st, 1891.

Report from Miss L. W. Johnston, of Omaha. saying they would soon remove to their new chapel; a later report gives an account of the dedicatory services held in the chapel.

Sept. 7th. Special meeting adjourned from Sept. 4th. Devotional exercises by President, assisted by Mrs. Dr. McMillan. Treasurer reports the sum total of the thank-offering to be $6651.19, of which sum $1078.54 is designated. The remainder is divided equally among the four (4) departments of work of the church: Foreign, Home and Church Extension, Freedmen's and Women's Association work.

Foreign Secretary gives names of the persons appointed as missionaries to India, under the care of Women's Board: Miss Minnie Parks, Denver, Col.; Miss Susie Young, Gladbrook, Iowa; Miss Mary E. Logan, New Salem, Ind; Miss Marian E. Embleton, Lincoln, Neb. These ladies are invited to be in Pittsburgh the last week in September, meetings in their honor will be held in both Allegheny and Pittsburgh. The committee having this matter in charge are not quite ready to report.

On invitation of Mr. McKee a committee has been appointed by the President to be present at the farewell meetings to be held in Philadelphia and to see the party sail, which they expect to do Oct. 7th. Freedmen's Secretary authorized to make an appeal through church papers and MAGAZINE for clothing etc., for Freedmen.

MARY W. PORTER,
Secretary Women's Board.

TREASURER'S REPORT.

Received in July, 1891.

[When not otherwise specified the money is from the L. M. S. of place named.]

Foreign.—Y. P. M. S., Bellevue, $10; Mansfield, 20; Savannah, 11; Mission Band, Summerset, 6; 2d Des Moines, 8; Winterset, 2; Unity, Chillicothe Pres., 7.55; Cuylerville, 7.49; Aledo, 10; Miss Clara J. Brown, Morning Sun, 50; Laurel Hill, 6; Mission Band, McKeesport, 5; Individual, Westmoreland Pres., 2.50; Clifton, 8; Y. P. M. S., Clifton, 6; Jamestown, O., 11.55; Stone Valley, 10; Garner, 8; Wurtemburg, 15; Bethel, Beaver Valley Pres., 2; Mt. Jackson, 10.

Salares.—Miss Hogg, 2d Allegheny L. M. S., $25; Miss Martin, Mansfield Pres., 62.50; Miss Mc-

Cahon, Chartiers Pres., 42; Miss C. E. Wilson, Des Moines Pres., 35; Miss Thompson, First Ohio Pres., 62.50; Miss Smith, Kansas City Pres., 41.50; Garnett Pres., 29.15; Dr. S. E. Johnson, Westmoreland Pres. 28.

Miscellaneous.—2d Allegheny, Bible reader Gujranwala, care Miss McGarey, $90; Dorcas Soc., Sewickley, Bible reader, Dr. Johnson, 5; Tiro, Zenana work, Egypt, 5; Des Moines Pres., for same, 7.50; Monroe, for work at Monsoora, 8; Fresno, Zenana work, Egypt, 14.50; Denver, Sialkot girls' school, 25; Y. P. S. C. E., Greeley, Col., scholarship Sialkot, 6.25; Westmoreland Pres. for Dr. Johnson's work, 70; 3d Xenia, Bible reader, Mrs. Lytle, 20; Columbus, O., zenana work Egypt, 10; Walton, pupil Assiout, 12.50; 1st Sterling, for same, 6.50; 2d Sterling for same, 6.50.

Dr. Johnson's Dispensary.—West Bellevue, $27; Gleaners, West Bellevue, 20; Busy Bees, West Bellevue, 10.

Home.—Y. P. M. S., Bellevue, $10; Willing Workers, Wooster, 6; Chartiers, 25; Winterset, 2; First Ohio Pres., 48.65; Unity, Chillicothe Pres., 6; Mexico, 21; Nortonville, 1.19; Loveland, 10; 1st Chicago, 35; Miss Clara J. Brown, Morning Sun, 50; Laurel Hill, 6; M. Band, McKeesport, 3; 1st Xenia, 25; Cedarville, 10; Beaver, 9.

Freedmen.—Unity, Chillicothe Pres., $5; Argyle Pres., for Norfolk, 10; Sabbath School, Marissa, 6.80; M. Band, McKeesport, 2; Cedarville, for Knoxville, 10.

Little Girls' Home, Knoxville, Tenn.—M. Band, Dexter, $7; North Page, 5.

Little Boys' Home, Tenn.—First Ohio Pres., $7; Wurtemburg, 1.90.

Chase City Ind. Home.—Y. P. M. S., Bellevue, 25.

Church Extension and Parsonage Fund.—Y. P. M. S., Bellevue, $10; Willing Workers, Wooster, 6; Mission Band, Monroe, for Lincoln, Neb., 18; Oakland Chapel, Pittsburgh, for Cooper Memorial College, 25; Davenport, 5; Mission Band McKeesport, 2; S. Dales L. Soc., Bethesda, for Pueblo, 25; 1st Xenia, for Columbus parsonage, 5; M. Band, Springfield, 16.26; Anthony, 2.

Ministerial Relief.—L. H. M. S., 1st Allegheny, $25; Y. P. M. S., Bellevue, 10; M. Band, McKeesport, 1; North Bend, 10.

Orphans' Home, Allegheny.—M. Band, McKeesport, $2.

Aged People's Home.—Guinston, $37.

Contingent Fund.—First Ohio Pres., $10; Mrs. A. R. Herron, from sale of stamps, etc., at W. G. M. S., 1.95, also from Verona cookbook, 1; Xenia Pres., 15.

E. J. SLOAN, Treas.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Subject: The Hebrews.—Continued.

Sing Psalm 122, L. M.

Read Hebrews, 8th chapter.

Prayer.

Sing Psalm 147, C. M., 9-14.

1st. Paper, "The Character of David."

2d, Recitation, "Absalom."

3d, Description of Solomon's Temple.

4th, An imaginary tour through Palestine in the days of David and Solomon.

5th, An imaginary tour through Palestine at the present day.

Sing Psalm 114, H. M.

Prayer.

Roll call, respond with item from any of the above topics.

Adjourment with Psalm 106, C. M., 37-38.

MRS. J. B. CARRUTHERS.

FROM MONTHLY STATEMENT FOREIGN BOARD.

THE DEPARTING MISSIONARIES.—Passages have been taken for the company of new aud returning missionaries to sail from this city on the steamship "British Princess" of the American Line on Wednesday, the 7th of October, at noon, for Liverpool on their way.

The Board of Foreign Missions will convene to have a meeting with the missionaries on Monday, the 5th of October, at 3 p. m., in the Second church Philladelphia.

J. B DALES, Cor. Sec.

Philadelphia, Sept 14, 1891.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.)

QUES. How should the minutes of the General Missionary Society be published—as the July number of the MAGAZINE, or as a separate pamphlet?

The above question is asked because it is known there is a division of sentiment on this subject. That we may have the opinion of the majority we ask congregational societies to discuss the question and decide upon it by vote, and direct their secretary to send the decision to the editor of this department for publication.—Ed.

QUES. How can we interest and educate our women in parliamentary rules?

QUES. How can we interest ladies in the missionary society who do not attend it?

SUGGESTIONS.

City evangelization is a work which seems to be growing in importance day by day. Of it, Dr. Kendall in "The Church at Home and Abroad" says, "Last Sabbath I heard a sermon on 'Great Cities' by one of the best preachers in New York. He said among other things that great cities have always been a great menace to civilization and christianity. There are places in New York City, and other great cities, that are scarcely less dark than the darkest places of heathenism. He also said that notwithstanding the dark places, large cities at the present time throughout the civilized world are places of great power for good. The population runs to cities at the present time, and one-fourth of the population of the country is now in cities that have not less than 8,000 inhabitants each. * * * If one quarter of the population is in cities having each 8,000 inhabitants or more, the city people are to that extent so massed as to be within reach of those who would labor for and save them. * ** City population always acts powerfully on the adjacent country population for better or worse. To evangelize the city is always to improve the surrounding population. It is so from necessity; whereas an evangelized country community will scarcely effect the population of an adjoining city at all. We cannot then, lay too closely to heart the work of city evangelization. Cities are springing up with great rapidity in all parts of our native land. If we would evangelize the country let us evangelize the cities, especially the young and growing cities in the West and South." We would be pleased to hear more of this work from our city missionaries. —Ed.

Dr. Kerr, who has been for thirty-six years in charge of the missionary hospital in Canton, has treated during that period 521,000 patients, has written twenty-seven medical and surgical works, and trained one hundred native physicians, and yet an unbelieving and ill-informed world continues to ask, "To what purpose is this waste upon missions?"—*Missionary Review.*

It has been pungently affirmed, and apparently with truth, that if the United States, Canada and Great Britain were supplied with ordained ministers in the same proportion to population that the pagan world is supplied, Canada would have 20 such ministers, the United States 200 and Great Britain and Ireland 100. As it is "there are 400 ordained pastors in Christian lands to every one on the foreign shores; and there are 600 Christian workers to every one abroad." The same writer also accepts the estimate that $98.00 are expended in Christian work in Christendom to every $2.00 sent to the foreign field. Yet there are those who say that gifts for foreign missionaries are disproportionately large.—*Missionary Review.*

The fact is well known that for years the Roman Catholic church has been vigorously pushing itself among the Freedmen of the South, and among the American Indians, in the latter case securing the lion's share of Government appropriations. According to a late church official report, eighty-one priests have established 108 churches and 58 schools among the Indians, have the care of 87,375, and last year baptized 3,807 children and 245 adults. The same authority reckons up 151.614 Catholic negroes who are taught by 33 priests in 27 churches and 110 schools. The sum contibuted last year for these two forms of mission work was but $74,664.—*Missionary Review.*

An English missionary was recently heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of America.—*Missionary Review.*

Report of the Twelfth Annual Meeting of the Ladies' Missionary Society of Lake Presbytery.

MONDAY.

The twelfth annual meeting of the Ladies' Missionary Society of Lake Presbytery convened at Adamsville, Pa., Monday, August 17th, at 8 P. M. The meeting was called to order by the President, who also conducted the devotional exercises. After praise and a prayer by Dr. Hervey, the programme was carried out. The first thing in order was a highly interesting and instructive lecture by Rev. Giffen, of Egypt. Upon its conclusion we listened to very creditable exercises by the Adamsville mission band, under the leadership of Mrs. H. W. Brown. All joined in the singing of No. 154, New Bible Songs, and after benediction by Rev. Mr. Free, society adjourned to meet at 9 A. M., Tuesday.

TUESDAY 9 A. M.

Society met according to adjournment, Tuesday morning at 9 o'clock. Called to order by the president. The devotional exercises were ably conducted by Mrs. N. E. Brown, of Evansburgh. The roll was then made out and called. Responses were received from all societies but Cochranton. The address of welcome was given by Mrs. R. C. McMaster, and responded to by Miss McMichael. Reports from the various societies were read and accepted. The secretary then read the annual report, which was approved. The appointment of committees on resolutions and place of meeting was next in order. We then listened to excellent papers and recitations by the following ladies:

Essay, Gleaners; Miss Anna Love, Oil City. Recitation, "A call from Egypt and India," Miss Nellie McKay, Espyville. A very interesting paper "Home Missions," prepared by Miss Embleton Lincoln, Neb, was read by Miss Moore, of Waterford. Essay, "Go Work Today in my vineyard," Mrs. Bennett, Espyville. A conference on the subject, "How Best do Mission Work in our own Community," was opened by Mrs. M. B. Patterson followed by other members of the convention and by several ministerial brethren who were present and had been invited to sit as consultative members. Many excellent ideas were brought forward on this subject.

After singing and benediction, all adjourned to the basement of the church, where a bountiful dinner was served by the Adamsville ladies.

TUESDAY AFTERNOON.

The third and final session was opened at 1.30 p. m. Devotional exercises and an excellent Bible reading were conducted by Mrs. Diehl, of Erie. The minutes of the preceding annual meeting were read and approved. Society then proceeded to miscellaneous business. A motion in regard to the division of the General Convention into Synodical Conventions, meeting for two successive years, followed by the General Convention every third year, was discussed and finally carried. Committees on resolutions and place of meeting then reported, Oil City being chosen as next place of meeting. A brief but comprehensive report of the Women's General Missionary Society was presented by Mrs. J R. Wallace, of Jamestown. A well written essay, "Our talents" was read by Miss Blanche Moore, Waterford. A recitation, "Earthen Vessels," was nicely rendered by Miss Scarlet, of the Erie Coral workers. Miss Anna Wallace read a suggestive essay on "How Shall We use our Talents;" A practical paper on the subject, "What is in Thine Hand," was read by Mrs. Christy, Jamestown; Miss Aten of Shenango, then opened the Conference, "What Should be the Attitude of the Ladies' Missionary Society to reform work," with an excellent paper touching on the leading reforms of the day. The subject was ably discussed by many of those present. The election of officers resulted as follows: President, Miss Lou Donnan, Cochranton; 1st Vice President, Mrs. R. C. McMaster, Adamsville; 2nd Vice President, Mrs. Christie, Jamestown; Rec. Sec., Miss Manda Barrackman;——Cor. Sec., Miss E. McMichael, Hartstown; Treas. Miss Maggie Brown, Greenville. After prayer singing and benediction, society adjourned to hold its next annual meeting at Oil City.

Respectfully Submitted.

MRS. P. W. FREE, Pres.
MADGE M. CLARK. Rec. Sec.

The tenth annual meeting of the Womens Missionary Association of Big Spring Presbytery met at Stone Valley, August 11, 1891. The retiring President, Miss Adams, after devotional exercises, introduced Mrs. Samuel Jamison, president-elect for the year, who upon taking the chair made a few appropriate remarks. Mrs. Nettie McGill, of Stone Valley, warmly, and in well chosen words welcomed us to their midst and Mrs. Stewart, of Tuscarora, made a happy response. Reports from all the societies except one were read. Minutes of last meeting read and approved. Miss Ella Carey read a paper subject, "The baptism of the Holy Spirit upon our meeting." Mrs. K. C. Johnston delegate to the Womens General Missionary Society sent in her report of that meeting. An interesting exercise of the Mission Band of Stone Valley was conducted by Miss Watt, and Miss Porter. Miss Etta Bickett a member of the band read an essay, subject, "Object and aim of our Mission Band." Essay by Mrs. M. J. Aiken, subject, "What

measures should Christian people take to defeat the license system?" Essay by Miss Maggie Adams upon "Consecration." Paper, "Work among the Freedmen," by Miss Hall. Paper from Mexico, read by Miss Lottie Rodgers, subject, "System in giving." Essay by Mrs. Ella Smith. The society voted that delegates to the Women's General Missionary Convehtion should in the future pay their own expenses. Officers for the coming year were chosen as follows: President, Mrs. Arbuckle; Vice-Presidents, Mrs. McBurney, Mrs. Maggie Davis; Secretary, Miss M. S. Taggart; Treasurer, Miss Margaret Adams; Delegates to the Women's General Missionary Society, Miss Margaret Adams, Mrs. James Martin. Never shall our sojourn among the people of Stone Valley be forgotten by those whose precious privilege it was to attend. After a hearty vote of thanks for their unbounded hospitality we adjourned to meet at the next fall meeting of the Presbytery. SECRETARY.

We have a prosperous mission band called "The Golden Chain Band." Organized Nov. 1890. We have 35 members, and have raised $7.00 for missions. We gave an entertainment from selections from the "Mission Band Helper." This meeting was well attended. We took a collection by which we raised $4.00. We have given the members 10 cts. per member on commission, and await the results anxiously. Our society sent a paper to the Presbyterial meeting entitled "Children's service in church work."

MRS. S. A. ROGERS, Leader.

Action of the Ladies' Missionary Society of Ingram, Pa.

In the death of our dear co-laborer, Mrs. Eliza J. Duncan, who departed this life May 27th, our society has undergone a loss seemingly irreparable, possessed as she was of such rare good judgment, gentleness of disposition, yet withal, force of Christian character, and zeal in Christ's cause. Ready to help in every good work, thoughtful always first of others, her very being consecrated to the Lord, we had learned to regard her as leader in all our work. Among the children of the mission band her influence was felt. She was always present at their meetings, directing in the performance of duties, and giving encouragement, through praise, on fulfillment. Her adaptability of entering into the child-life enabled her, not only to become one with them, but also to direct in the spirit of, "one of these little ones" whom Christ blessed. It was always a pleasure to be in her home. As a wife and mother she had few equals, and the needy never had a better friend. Many sorrowing ones have found her Christ's minister indeed. To the sons and daughters, who within a few short weeks have been bereft, not only of mother, but father, we extend our most heartfelt sympathy, and may their source of comfort be that of which their loved ones partook so abundantly. COMMITTEE.

TRIBUTE OF RESPECT.

The Ladies Missionary Society, of the United Presbyterian church of Cadiz, adopted the following resolutions on the death of Miss Agnes Jamison, who departed this life August 22, 1891.

Resolved, 1st, That we bow ourselves humbly to the will of our Heavenly Father who makes "all things work together for good to those who love him," and that we bear testimony to her unwavering faith in the Master, to her Christian patience in a long struggle with disease, and her witnessing for the truth as it is in Jesus.

2nd. That she who has laid down the cross and now wears the crown, was deeply interested in the missionary work; that we will be more faithful and recognize in her death a call to greater earnestness in this same glorious work.

3rd, That we extend to the bereaved sisters and relatives our heartfelt sympathy and commend them to Him who has said, "I will not leave thee comfortless." Com.

Memorial tribute of the Women's Missionary Society of Neshannock Congregation, Beaver Valley Presbytery, on the death of Mrs. Jane Monroe, who died June 10th, 1891.

Whereas it has pleased God in His allwise providence to remove by death our dearly beloved friend and co-worker.

Resolved, That while we as a society deeply mourn our loss, we bow in humble submission to God's will. Also that we place on record our testimony to her noble christian character, her charity which thought no evil, her tender thoughtfulness of others, her sweetness of disposition, her untiring efforts as a most faithful and efficient worker, whom we thought could not yet be spared but God knoweth best.

To the bereaved husband and many friends we extend our heartfelt sympathies, and commend them to the loving Saviour, who cares for the sorrowing.

MRS. MYRA PATTON,
MISS MARY GORMLEY,
MRS. S. E. NELSON. } Com.

Memorial tribute by the General Missionary Society of the Norwich United Presbyterian congregation on the death of Mrs. Mary J. Cherry, June 12th 1891.

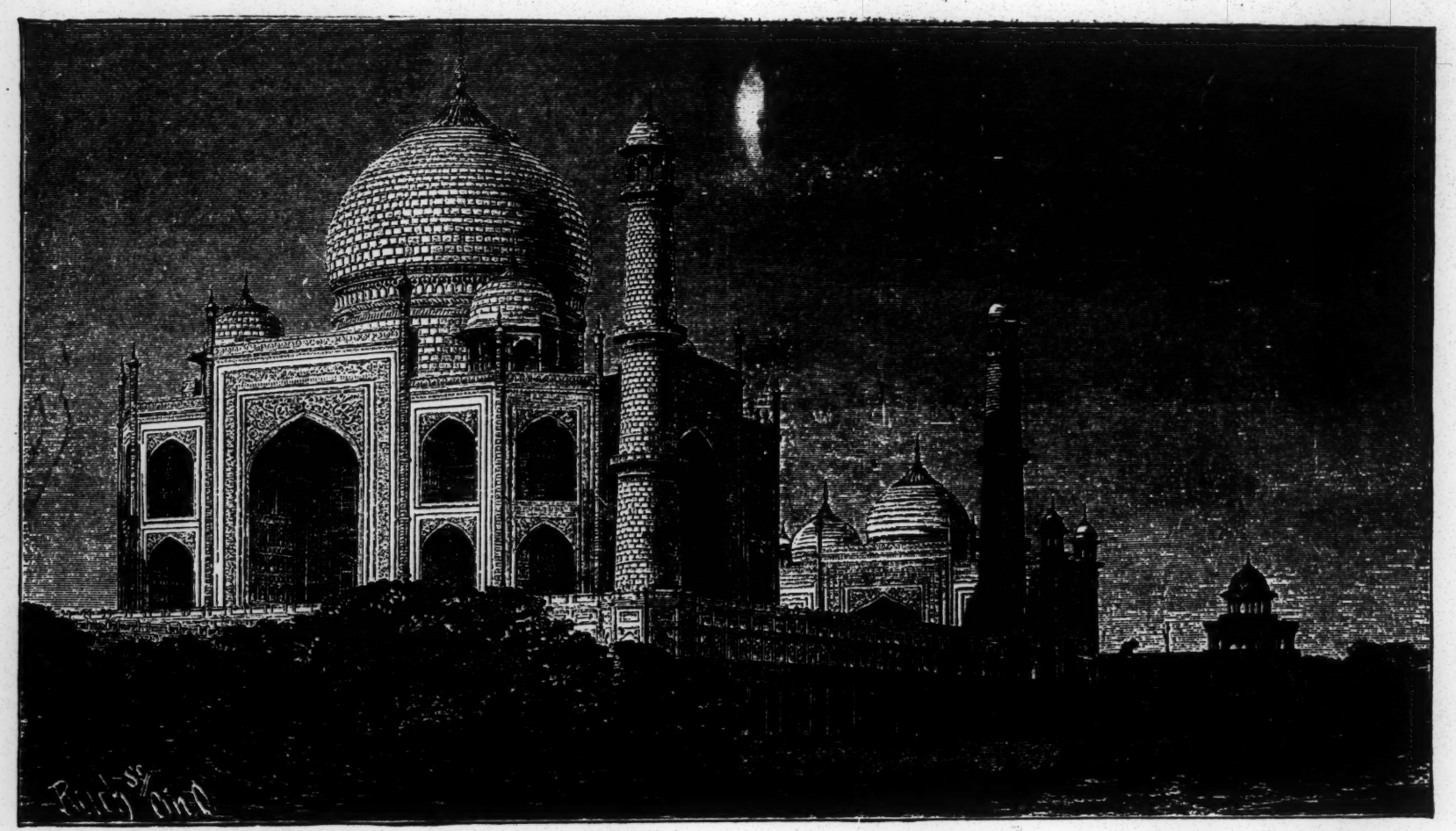
In his infinite wisdom it has pleased our Heavenly Father to take home to the realms of eternal joy, one of our members Mrs Mary J. Cherry, the first representative from our society in the church triumphant. In her death our congregation has lost a faithful and devoted member, our society one of its first and oldest members, a kind and loving friend one whom we thought could not be spared but, "God's finger touched her and she slept," always ready for any work, she was also ready for the master's call to "come home."

Our sympathies are for those she left behind and we commend them to the loving Saviour who wept with the mourners at Bethany, and who has given the promise "your sorrow shall be turned into joy."

MRS. SARAH BAINTER,
MRS. M. A. DENNY,
MISS EDITH MELONE. } Com.

The Verona Mission Band in searching for "Pantry Secrets" have had in their hearts true love for the cause of Christ; and have therefore dedicated the entire proceeds of this little book to missionary work both in home and foreign lands. We send it forth trusting our efforts may reveal to some the secret of eternal life, and advance the kingdom of our Master. We offer to other Mission Bands a commission of 20 cts upon every book which they sell and we bear all expense of transportation.

VERONA U. P. MISSION BAND,
STELLA L. SWARTWOOD, Leader.



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